

The Indian Missionary Record

VOL. 3, No. 3.

MARCH, 1940

Published Monthly

War News Condensed

Feb. 4.—Rumania, Greece, Turkey and Yugoslavia agree to maintain a "common vigil" during the war; these nations form the Balkan Entente.

Feb. 12.—Anzac (Australia and New Zealand) expeditionary forces arrive at Suez.

Feb. 15.—Russia's intensified drive against the Mannerheim line cracks the Finnish defenses in the Summa sector. Later in the month Finland is invaded and the town of Viipuri is destroyed by the Finns.

Feb. 16.—The "Altmark", German prison ship, is boarded by the British and the prisoners released, 326 in number.

Feb. 17.—Sumner Welles, American Under-Secretary of State, leaves for Italy on a peace mission. He is received at Rome by Mussolini, at the Vatican, and is at Berlin now, conferring with von Ribbentrop, Hitler and Goering. He will then go to France and Great Britain.

Feb. 29.—Food rationing, long in effect in Germany, recently enforced in Great Britain, has now been established in France. Canada and the U.S.A. will be called on to supply relief food for Europe, and better economic conditions for Canada are foreseen. Great Britain alone will spend over 400 million dollars in Canada for supplies.

Muscowequan Reserve

Congratulations to the newly weds: Isidore Kaseep and Elisa Aikan, whose marriage took place on January 17th; Peter Manitopyes and Corinne O'Ganape, on February the 5th. Being all ex-pupils of Muscowequan Indian Residential School, both couples had their marriage blessed at a Solemn Mass in the School, sung by their classmates. A banquet was given after Mass and then they left for their home, happy and ready to enter into their new life and become good citizens.

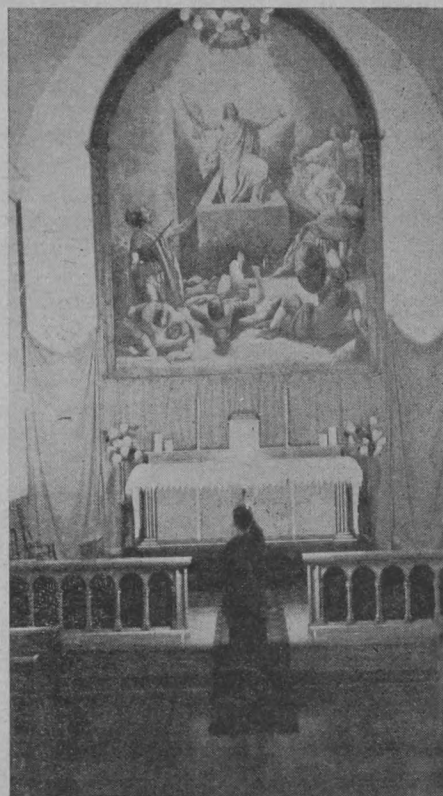
Lestock Indian Residential School News

Feb. 19.—Two of our Oblate Sisters (Sister St. Tarcicius and Sister St. Angelo) came back from St. Boniface, where they went to make their solemn profession.

On the same day Brother F. Jasmin, O.M.I., the school engineer and painter, was called by Rev. Fr. Provincial, to St. Boniface, to prepare himself to go to Montreal and specialize himself in the art of painting. We all wish him good success.

Sport Life at School

Boys and girls were enjoying greatly every day this winter their skating rink; boys at noon and girls in afternoon recreation. Of all the games played with outsiders, during this season, one game only was lost by our Senior boys and none by the Midgets. "Keep on, boys!" said their Supervisor, "where there is a will, there is a way."



The oil painting above the altar at Fort Frances was painted by the late Msgr. Maillard, and donated by Fr. M. de Bretagne, O.M.I., of Lebreton.

Fort Frances, Ont.

Dec. 30.—Mrs. Pierrish Jourdain passed away at her home; she was one of the oldest members of our Reserve. She leaves behind her husband, who was chief of this Reserve for many years. May her soul rest in peace!

Jan. 20.—A young man from Prince George, B.C., died at our school shortly after his arrival here. We were told that the father of this boy was unable to get medical aid for the boy who was dying of tuberculosis. Rev. Father Principal heard his confession, administered him the last Sacraments, and the boy died like a saint. On the following Sunday, Rev. Father gave us a very interesting sermon on this subject, a sermon we will always remember; for as this young man was buried in our cemetery, the K. of C. erected a cross for him, on which these words were written: "Many are called but few are chosen."

Jan. 28.—The trustees of the church put on a bingo party which was very much enjoyed by all who were fortunate enough to take part, as there were very nice prizes. The proceeds of this bingo were \$40.19. We are very proud to have these trustees, for they have done great work for our church since they were elected. They are: Thomas Linklater, president; Sam Jourdain, sec.-treas.; Basil Adams, counsellor. Keep up the good work, trustees, we are

100 percent behind you.

Feb. 11.—The Knights of Columbus put on a bingo party. The proceeds of this party amounted to \$50.02. The K. of C. wish to sincerely thank all those who took part at the party, as it was surely a great success.

Feb. 16.—Following the example of our white brothers, the Indians of this Mission went to the Fort Frances arena to watch a double hockey game. The school boys, the "Braves", gave an exhibition game with the Robert Moore team. The score was 2 to 1 for our boys.

Hockey News

Midget league.—The Braves are there. Three cheers for the Braves. Here are the results: Jan. 18, Braves vs. St. Mary's, 5-5; Jan. 26, Braves vs. Public School, 3-0 for the Braves; Jan. 27, Braves vs. Mc-Irvine, 7-0 for the Braves; Feb. 12, Braves vs. Numas, 0-7 for Numas; Feb. 16, Braves vs. Tom Moore's, 2-1 for the Braves; Feb. 18, Braves vs. St. John, 4-0 for the Braves.

—Herman Guimond.

School News

On Feb. 4th the boys surprised us with a concert. It took place in the basement of the church, and before quite a large audience, including parents and friends of the reservation. I must say it was a real success, for we enjoyed every bit of it.

Rev. Sister Gaudet, who was formerly boys' keeper, left here for the Mother House in Montreal to make her perpetual vows. Replacing her now is Sister Grenier.

Feb. 16.—We were all anxious for the eventide of this day. The reason why—here it is in a few words. After supper there was an unusual hustle: girls hurrying with their work; others busy getting coats and hats. The smaller ones getting two pairs of stockings. For we were going to a hockey game at Fort Frances. When all were ready, Rev. Father Principal came and called for us. All the girls the car could hold got in, the rest climbed into the trailer. The boys had gone ahead in a sleigh. When we arrived at the Fort, our two keepers, Mrs. Louise Bruyere and Mrs. Henry Perrault, took each a group and brought us to our seats in the arena, which had been reserved. Then we witnessed a senior game between Fort Frances and Virginia, Minn., hockey teams. And during periods a game between our boys, the Braves and the Robert Moore school team of the Fort. There was a very large number of hockey fans in the arena. After all was over we had the joy of shouting victory for our team. We came back to school and had a hot drink and then retired to bed, all very grateful for the joys of that day.

Margaret Bruyere.

SIoux WIN HOCKEY TOURNAMENT

On March 8th, the Sioux of the Fort Qu'Appelle Reserve won the Cupar Tournament, and won first prize: \$26.60.

Sioux-Dysart: 9-1. Southey-Cupar: 9-4. Sioux-Southey: 5-2.

Jerry Goodwill, captain; Ed. Goodfeather, center; Henry Beattie, Geo. Mathew, wings; Pete Goodwill, Dan Wajahunta, defence; Geo. Goodpipe, goal; Jos. Goodpipe and Donald Thomas, subs.

The Sioux played 10 games recently and lost but one at Balcarres. The other games were played at: Fort Qu'Appelle, Lipton, Lemberg, Abernethy and Edenwold.

—J.G.

League Active in Social and Sport Events

Lebret, Feb. 17.—Were received in the S. H. League of the School: Robert Ironstand, Mickey Desnomie, Jos. LeCaine, Chas. Adhemar, Geo. Poitras, Gordon Tawiyaka, Orville Taylor and Clifford Carriere. In the evening the Leaguers organized an entertainment, produced and staged by the seniors in honour of the new members; songs, pantomime, a bag of tricks by the "Wizard" (alias Old Man), instrumental solos; every number was successfully put up.

Feb. 25.—The Colony C.I. Club defeated the Leaguers in their first annual hockey match.

C.I.C.

Victor McKay, 3	Center	Geo. Rider, 2
Gilbert McLeod, 2	Wing	Ed. Pinay, 2
Gilbert Creely, 1	Wing	M. Yuzicapi
Noel Pinay	Defence	P. Bear
Jake McLeod	Defence	V. Redman
L. Bellegarde	Goal	K. Yuzicapi
Bill Creely, 1	Sub	W. Adhemar, 2
	Sub	G. Frog

J. Tomczak, referee.

Score: 7-6 for the Colony Club.

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Marieval News

At the end of January Rev. Father Boyer arrived as our Missionary. He is very active, saying Mass at 6 o'clock every morning. We have but to admire his great devotedness and spirit of self-sacrifice.

Feb. 5th—A group of 20 young Crusaders were seen all ready for a start. What?? Crusaders on the go? On Shrove Monday? Yes, exactly; we all went visiting some good friends of ours: Mr. and Mrs. Arthur Gregoire's family. There are pious little girls over there. They attend the Day School and are often seen at church. One of them, Hortense, is a Crusader also and comes to Mass nearly every Saturday to honor the Blessed Virgin Mary.

Feb. 11th—A tea was given to several girl-friends of one of our ex-schoolmates, Harriette Lavallee, the Chief's 17 year old daughter. All the girls had a little gathering. Indeed, it pays to be good, it brings honor to the family and fills the heart with pure joy and contentment.

St. Valentine's day brought a great surprise to the grown-ups. At dinner time Sister had something strange to serve; holding a platter well furnished, she said: "I'm now going to see what's your taste." Imagine our anxiety: ears out-stretched and eyes wide open. There was a pretty Valentine Card for most of the senior pupils. The juniors have had a very nice idea in giving us such a pleasant surprise.

Feb. 17.—The Grayson team came to our Mission for a hockey game. The ice was a little too soft, so it made it hard to skate fast. During the game one of the Grayson players wanted to quit, but after a little coaxing, the game went on and the Indians started to play hard. The score was 8-12 in favor of Grayson. Two school-boys, Geo. Agecoutay and Earl Kakakeway are in our senior team, and once the Chief, Mr. John Lavalley, took them to play at Broadview. The girls, this winter, had the privilege of going out every evening, for two bright lights have been put up in our play-yard. Rev. Father Principal says that plenty of exercise in the open air is half of what a child's life requires.

To give us an idea of what is cooking just for

a family, our cook offered us a chance of learning how to bake bread, besides the many other recipes we've tried each in turn. What a great incident it is to go and show our first loaf of bread to Rev. Father Principal, who invites all the visitors to look at it. Evelyn Delorme once was caught that way whilst Harriette Lavalée was in the parlor with a few other friends.

Before Christmas there was a great endeavour among school boys and girls for learning Gregorian Chant. We managed so well that soon we could all sing the "Cum Jubilo" Mass and the Angel's Mass. Now, with the last month's practice we can sing quite well the proper Mass for Lent. Some of the outsiders come on Sundays to learn this new Chant. Rev. Sister Mary of the Holy Ghost, who spent the winter season at the Mission, took it as real delight to teach us. Now that she is gone to visit Sturgeon Landing, we continue to the best to increase our skill and knowledge, in order to give her a nice surprise when she comes back. We have also taken special lessons on methods for blocking patterns; in this way we go to the very root of the work, learning to use the proper terms as we learn sewing. This experienced teacher had taken along beautiful samples suggesting new ideas for planning up handsome work. Even Primary Class pupils received a weekly lesson on handling needles and—it is said the little boys are beating the baby girls. Now, our aim in this improvement is to "make hay while the sun shines", for we are well aware that our school-time is the best time for us to store up knowledge for the future.

A new automatic electric plant (5 kw. 110 volts) was received by the middle of Feb. It was bought last September and left England January 3rd; on account of war difficulties it couldn't reach us before this time. Now we have a much better light.



Fr. F. Poulin, O.M.I., and his recent converts.

ST. PHILIPS, SASK.

The monthly prizes for February were awarded to Bernadette Kitchimonia, Josephine Quewezance, Wilfrid Campeau and Russell Southwind. The other pupils whose marks were not lower than 17 on a

maximum of 20, enjoyed an evening where they had much fun.

The St. Philips School has received one ton of elk and jumper meat; most of it was canned in three days by the school girls.

Mrs. Geo. Brass died in Fort Qu'Appelle Hospital and was buried at St. Philips, February 8th.

Mr. Joe Crane, chief of the Key Reserve, has been sick for some time. He is said to be getting worse since he left the Kamsack hospital.

Mr. Peter Geo. Razor returned from the Kamsack hospital where he was kept a few days with an attack of pneumonia.

Mary Bryant, a former pupil from this school, is married to George Whitehawk. Campbell Strongquill also from this school, is married to Victoria Cote.

PARADE OF THE PLANETS

If you have happened to look at the western skies at the end of February or early in March, you might have noticed that the planet Mercury hung just above the horizon, about 6 p.m., while above it, in a neat line, were Jupiter, Venus, Saturn and Mars, in that order. This rare spectacle has not happened in the last two thousand years.

35 MILE WALK SHOWS INDIAN'S GRATITUDE

To show his appreciation of the work done by Dr. R. W. Kirkby, superintendent of the Prince Albert Sanatorium in Saskatchewan, Chief Swimmer, of the Sweetgrass tribe, an Indian advanced in years, walked 35 miles to North Battleford to express thanks to his benefactor.

The story goes back 17 years when tuberculosis was rampant on the Sweetgrass reserve. Chief Swimmer's wife fell ill and died, his 10-year-old son, Andrew, was stricken. At Fort Qu'Appelle Dr. Kirkby was the physician-in-charge of the Children's Pavilion and it was in his care that the chief's son was placed.

The years have passed, Andrew recovered, went back to the Reserve, married, and now has a family of his own. Only a few weeks ago he and the eldest of his children visited the clinic held periodically at Notre Dame Hospital in North Battleford. Dr. Kirkby, who conducts this clinic, examined them and declared them free of disease.

On learning that his son and grandchildren had no tuberculosis Chief Swimmer walked the 35 miles from his home to the clinic to thank Dr. Kirkby. Meeting an honorary member of the Sweetgrass band he related he had made the trip solely with the purpose of making public his appreciation of Dr. Kirkby's labors.—(C.T.A. News



THE INDIAN MISSIONARY RECORD

Published monthly at the Qu'Appelle Indian School,
Lebret, Sask.

Rates: 50c per year, postpaid.
Club rates for schools: \$3.00 per 100 copies
each month (10)

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Cum permissu superiorum.

VOL. 3. No. 3.

MARCH, 1940.

EDITORIAL

OUR YOUTH — THE CHRISTIAN HOME

A very important element in the training of the younger generation is found in the background they have in their families. We cannot stress too much that in the home the child is made; he is like a young plant, which will grow strong and vigorous, if the proper conditions have existed since its birth.

The home is the well-spring of human life. This stream of vital energy issues from the parents, and runs on from generation to generation. God has created every one an individual soul, the parents are responsible for the new germ of life, so that it will blossom, mature and bear fruit under their guidance.

The home is not only a nursery of natural life, but of moral and spiritual life as well; it is the school of schools; nothing will outrank the home as the most important factor in the training of youth. The power of good example from the parents is most potent. The parents must realize that they have to do their utmost in keeping the family-cell healthy and strong. They will do so, if they protect the sacred foundation of the home, which is the Sacrament of Matrimony. Conjugal fidelity, thrift, piety, are among the virtues which uphold the home.

Sin is never a thing of purely moral order: it has far-reaching consequences in the material order also. Broken homes are responsible for so many crimes, social disorders, life failures, that every one must strive to keep intact the foundation of the family by being faithful to their obligations as parents.

Another factor in the building of the home is that of environment. This means that one have an attractive home, which does not call for luxuries, but tidiness, cleanliness and charm. Home environment plays an important role in the development of both moral and spiritual culture. Saints are not reared in slum conditions. Not only are mental attitudes warped and health injured under crowded and unbecoming home conditions, but also morals are perverted and spiritual ideals lowered where people choose or are compelled to live in surroundings of misery and squalor. Pope Pius XI writes: "Disgraceful housing conditions create obstacles to the family tie and family life."

The home must have a certain degree of privacy, of comfort: its environment should be wholesome, clean and orderly. Poverty is no excuse for dirt and filthiness. The house should be adequate to the size of the family, so as to provide for separate sleeping accommodations for the sexes.

The home must be run on principles of thrift and economy; so that never at any time essentials of food and clothing will be lacking. Any money in-

vested in beautifying the home, in rendering more attractive to its occupants is money that will repay itself a hundred-fold in temporal happiness, in social security, in moral blessings.

Among the virtues necessary to make the Christian home what it should be, there is first of all charity. In its soil all the other virtues will grow. Without it there can be no mutual love and reverence between husband and wife, no filial respect and obedience for father or mother, no patience and forbearance with defects of disposition and temperament, no kindness and generosity in the doing of deeds of helpfulness.

If the father and mother are genuinely alive to the priceless value of this Christian virtue, they will not only cultivate it themselves, but will also inspire their children with it. And so with the other elements, both material and spiritual which form a solid foundation to a happy home.

Finally, the spirit of religion must pervade the home; it must be the first school of religion. The children must learn from their parents about God, about Jesus Christ, about the doctrines and devotions of the Church. Loyalty to the faith must be inculcated in the home. Parents must give good example to their children in faithfully attending Sunday Mass, and frequently receiving the Sacraments. They must be careful how they speak about religion in the presence of their children; injudicious criticism may sow the seed of infidelity and apostasy from the Faith in later years. Daily family devotions should not be neglected. Common family prayer, in front of the home shrine should be a custom to revive. Any home-made shelf, on which statues, flowers, and a crucifix are placed, makes a suitable shrine. Let the newly wedded couples start this custom the first year of married life; then, as the family grows, the children, too, will have been taught how much blessing there is in prayer.

If we do not return to the ideals of our Catholic forbears in these things, in what respect will our homes differ from those of pagans all around us, in which one sees no signs of the Christian Faith. Every home should be blessed by the priest, every home should be ready to receive the priest in the case of a sick call. Every home should subscribe to a good Catholic paper or periodical.

In short, if we want a sane youth, both physically and morally, we must take an example of the homes which have been the essential element in the up-building of a great civilization, on the homes which have been the life cells of many great nations which have endured through centuries, and have been noteworthy by their high ideals and achievements.

G. L., O.M.I.



Grassy Narrows Chapel, Ontario

WHY I DO MY EASTER DUTY

... in order to remain friendly with God!

... to obey a precept of the Church!

There are many persons with whom one must have friendly relations with:

For instance:

your Agent, or your farming instructor,
the merchants or farmers you deal with,
the medical staff taking care of you.

In the same way you must be friendly with GOD.

WHY?

Because GOD has created you,
Because He cares daily for you,
Because one day He shall judge you,
Because He has prepared HEAVEN for you,
Because He loves you—
more than any one else,
more than your father or mother,
more than any one on earth.

We cannot take our choice:

He alone is the Master and Lawmaker.

To earn a living you can choose a master,
but to save your soul,

you have only ONE MASTER to serve.

WHEN it is now my conviction that:

I must obey GOD in His Laws,
that is why I go to Mass on Sundays,
that is why I am honest, truthful,
that is why also I will do my Easter duties;

I will go to confession,

I will receive Communion this year,
at EASTER TIME ...

I will not wait until Christmas,

I will go right away.

I will settle my accounts with GOD,
because I offend him sometimes,

I will tell Him my wrongdoings, just the same
as, when I was a child, I used to ask pardon
from my father when I disobeyed him.

I will have my peace with GOD,
so I shall not be afraid of His judgment,
so he shall receive me in Heaven.

The CHURCH is certainly reasonable in obliging me to:

CONFESS MY SINS EVERY YEAR.

We all have some accounts to settle,
why should we wait until the final judgment
to settle our debts with GOD,
it might be very embarrassing,
very annoying ...

The CHURCH commands me to receive
HOLY COMMUNION ONCE A YEAR.

My soul needs this refreshing food
to weaken my evil inclinations,
to increase my love for God,
to prepare myself for HEAVEN.

Shall I spurn the gifts of GOD?

Shall I pretend to be a good Christian,
and yet:

disobey God and His Church,
act like a pagan,
disgrace myself,

by refusing, this year, to do my duty!

I will be a coward if I let self-respect rule my actions,
but ...

I shall be a brave man, if I obey the dictates of my
conscience.

Therefore, I RESOLVE to set an example,
to go forward, and practice what I believe,
as a true CHRISTIAN.

CHURCH CALENDAR FOR APRIL

1—The Feast of the Annunciation, transferred from
March 25.

2—The Feast of St. Joseph, transferred from March
19. Two feasts are now celebrated: the first,
on which his role as foster-father of Jesus is
commemorated; the second, on April 10, on
which day his patronage of the Church is
celebrated. As the loving foster father of
Jesus, the protector and patron must also care
for the individual soul of the faithful. The
children of the Church are the brethren of the
Divine Child; and hence as St. Joseph's foster
children, are also placed under his protection.
(Read the story on page 7 of this issue, on
Jossens, telling of his practical devotion to
St. Joseph.)

25—St. Mark, Evangelist. Founder of the Church in
Alexandria, and honored as a martyr.

29-30—Rogation Days. In the days of heathen Rome
a solemn procession took place for the success
of field crops on the 25th of April. The Church
has adopted the pagan rite, and the proces-
sions are still made with prayers and litanies,
to obtain good crops, and also to ask God to
avert the disasters of destruction through
frost or hail.

THE BIBLE HISTORY IN SAUTEUX LANGUAGE

FLIGHT INTO EGYPT (Math. XI, 13-23)

Ki ani madjawok nibwakawiniwok, Tebendjiket
ot Anjeniniman enassaminit Josephan ki nakohitiso,
megwa nipanit: "Pasikwin, O ki inan, otapin abinodji
kaye okin, kaye Egypting inamon. Mi ima ke ayayan
minik tci windamowan, Herod kuca o ka nandowenan
abinodjian, wi nissat."

Joseph, ki wanishka, o ki otapinan abinodjian
kaye okini, kaye mi ko iwe nondatibik ki madja awi
kasot Egypting. Mi ima ka ayayat minik Herodan
tci niponit. Mi sa ka ijiwebatinik Tebendjiket ka ki
ikitohat nikadjimowininan: "Neyab nin gi nandowa
ningwis Egypting ondji."

Herod, dac, ki kitci nickatishi, ki tcicikikot nib-
wakawiniwian. Mamikawit anin ka ki ikot, ki in-
akonike tci kitci-kondacweji-kasonit kaina abinodjian
Bethleeming kaye waka-ayih eyanit, maci awacime
nijopiponwessinik. Mi iw kijikat, keket ki ijiwebatini
nikad-jimowinini Jeremie ot ikitowin: "Awyia ki
matwe-tebewewitan ayibatinang ososami enikok ki
matwe mawim kaye mamatwem; Rachel sa aha
mawikanat onidjanissan kaye wi kahidjikossik, jikwa
ayassinik." Mi iwapi, aja Herod ki niput, Joseph,
megwa nipad, Egypting Anjeniniwan o ki wabaman,
kaye oho o ki ikon: "Wanickan, otapin abinodji tako
okin ambe Israel ot aking neyab ijikiwen, minange ki
nipuwok iki abinodjian ka wi nissawaban. Ka wanic-
kad dac Joseph o ki otapinan abinodjian kaye okini,
ambe Israelan ot akining ki pi ijikiwe. Api dac nayon-
dang Arkelausan, ossini Herodan ki nabickamawanit
ot okimawininining, ki kotadji tci ijat; ambe ki iji
windamakowisit o pawatamiwining, Galileing ki ija.
Otenansing Nazareth ejinikatenik ki awi aya: "Mi ima
tci ondji tebwessitowind nikanadjimowininan ot
ikitowinini "Nazareth iwinini ta ina."

CATHERINE TEKAKWITHA

(Continued)

The French army burnt Kanawake, and two other villages. Then it returned to Quebec. After a while the Iroquois sent a delegation to the Governor, Mr. de Tracy, and a treaty was signed. This was in July, 1667.

Coming back with them were several Jesuit Missionaries: Fathers Frennis, Perron and Bruyères.

* * *

3 First Visits of the Black Robes

When the Mohawks learned that the Black Robes came without soldiers, but as friends, they received them with great celebrations. They led the Fathers to their newly built little village, called Kanawake, which means Rapids. Father Pierron stayed there alone. They told him to stay with Tekakwitha's uncle. Some Huron and Algonquin Christians, adopted by the Mohawks were no longer afraid to show themselves as Christians. Their children were baptized. A few Mohawk women desired to be baptized, but the Jesuit missionary staved them off to test their good will. One woman was very insistent: "At least, baptize my young son, he has not my sins." She was accepted in the Church a year later. But Tekakwitha was a sound pagan, and he did not want his niece to be spoken to by the missionary.

The first priests had been received in Huronia as ambassadors for the French. They had to live the common life, without any privacy, in the long-houses. Catherine had then the chance to observe their ways at prayer, to listen to their pious conversations. She noticed their gentle demeanor. She used to recall in later life how much she had been impressed by that first contact with the priests. Then came to her mind the first inspiration of the love of God, of a God quite different to the war divinities and fearsome manitous of which she had heard before. She longed to speak to them, but she was like most Indian girls, very shy, and on the other hand, she was fearful of arousing the anger of her uncle against the Missionaries.

4. Exciting Events

In 1669, Father Pierron came back for an exceptional visit with 200 warriors who hastened down the river to save Kanawake against a menace of war with the Mohicans (or Wolves). But things were already settled when they arrived, for the Mohicans had already run away. They found the village feasting on one of their Mohican prisoners. Father Pierron could not do anything to stop that awful banquet. He went on with the little army which succeeded to fight the flying Mohicans. On their return to Kanawake, they brought back on poles 19 scalps and dragged behind them six prisoners and four women. The poor priest could not check the barbaric torments of the prisoners by the Iroquois. But he spoke to the poor dying warriors, and baptized a few. A Mohawk said: "Look, the Black Robe loves our enemies." Then the priest addressed them courageously, saying that his love was the love of Christ for all men. That bold speech was admired by the Iroquois.

(To be continued)

CHURCH LAWS CONCERNING MATRIMONY

"For this cause shall a man leave father and mother and shall cleave to his wife. And they shall be two in one flesh. This is a great Sacrament, but I sepak in Christ and in the Church."—Ephes. v. 31-32.

"Yet she (woman) shall be saved through bearing children; if she continue in faith, and love, and sanctification with sobriety."—1st Tim II., 15.

Matrimony was instituted in Paradise by God Himself. Our Divine Saviour raised it to the dignity of a sacrament, and according to the ordinances of Christ it is strictly a union of two persons—man and woman—and it is indissoluble. Marriage ought to be preceded by the publication of bans for three successive Sundays (Holy Day of Obligation included), and the reception of the Sacraments of Penance and Communion. Marriages should be celebrated in the forenoon with nuptial High Mass, or at least a Low Mass, because the nuptial blessing, which is of the greatest importance, can only be given at a Mass. However, for special reasons, marriage can also be celebrated at any other time in the day.

Notify the pastor in due time that he may comply with the requirements of the Church, especially the publication of bans.

Catholics about to Enter Into the Holy Alliance of Matrimony should seriously reflect on the following points:

1. Never take this step hastily or thoughtlessly.
2. Devote much time in holy prayer that God may properly direct you and bless your good intentions.
3. Be sure to obtain your parents' consent and blessing; it will always be a source of pleasure in after life.
4. Make a good confession (general, if possible) and receive Holy Communion.

Forbidden Times—When does the Church not allow marriages to be solemnized?

No marriages are celebrated without dispensation:

1. From Ash Wednesday until Easter Sunday, inclusively.
2. From the first Sunday in Advent until Christmas Day, inclusively.

Marriage Laws—We set down here the essential points of the church's marriage legislation which it is necessary for all Catholics to know:

1. Only those marriages are valid which are contracted before the parish priest, or the Bishop of the diocese, or a priest delegated by either of these, and at least two witnesses.

There will be no marriage at all unless there be two witnesses—one witness with the priest will not suffice.

2. Marriage of any Catholic before a minister or a civil magistrate is no marriage at all.

3. Marriage of all fallen away Catholics (who have become Protestants or infidels) before a minister or a civil magistrate is no marriage at all.

4. Marriage of a Catholic to a non-baptized person is never a real marriage unless the church grants a dispensation. Such a marriage before a minister or a civil magistrate is no marriage at all.

5. The marriage of a Catholic with a non-Catholic is not encouraged. In the event, however, of the marriage of a Catholic with a non-Catholic, a dispensation must be obtained from His Excellency the Bishop. For that reason, notice of such a marriage must be given to the parish priest to enable him to obtain a dispensation. Usually there is no publication of bans for mixed marriage (between a Catholic and a Protestant).

6. Marriage of a Catholic to a Protestant (one never baptized in the Catholic Church) before a minister or a civil magistrate is no marriage at all.

7. The marriage ceremony, as a general rule, should be performed by the parish priest of the bride.

N.B.—The foregoing laws do not apply to marriages in which both contracting parties are and have always been non-Catholics.

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WONDERFUL SINGING BY CAUGHNAWAGA INDIANS

The Iroquois Indians have the privilege of singing the Mass in their own native tongue, since many years. They were invited, on the last Sunday of January, to sing at the Gesu Chapel, in Montreal. They have astonished the faithful attending the Sunday service with their beautifully serene chants.

The choir sang the usual Mass prayers in the old Gregorian plain-chant, in a very pious and solemn manner. The mixed choir also rendered a few selections written especially for them by a Jesuit priest, the melodies being taken from the native repertoire of songs of the Iroquois.

A witness describes his experience as follows: "I would have believed myself transported in the primeval forests, so beloved by the Indians. These soft, melancholy songs came to my ears as through the branches of the pine-trees, bringing to my soul their soothing and quiet poetry. Their voices were filled with prayer, their voices were soaring high unto heaven. Never for a moment did they distract our attention from prayer."

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JOSENS

Indian Chief of Fort Alexander

A Great Chief — A Great Christian

"Jossens, our beloved chief is no more! He is dead!"

This was the universal cry of our Indian population, on March the 19th, 1933.

On this day, indeed, the feast of his patron Saint, St. Joseph, the chief of Fort Alexander, Jossens Courchène, had met with sudden death, amongst his terror stricken people!

The priest came just in time to administer him the last sacraments, when life was still with him.

The Chief's body was kept in state, three nights and two days. During this time, numerous were the Christians who came and prayed around the bier. According to ancient custom, they sang holy hymns and prayed the whole night for the repose of the soul of the deceased.

The suddenness of his death did not find the Chief unprepared, his whole life was a preparation for

death.

Not long before Jossens had told his wife: "Elise, I feel that I am going to die very soon. The only important thing I have to do is to prepare myself to die well."

To his son Harry, who told him that he neglected his own health, the father simply answered thus: "My son, I am not afraid to die. Tomorrow, at home or on the road, I am always ready to die."

The Chief's great faith, his boundless charity, and above all his great piety gave him a state of conscience which expelled the fear of death from his mind.

Three were the shining marks of the spiritual life of our deceased Chief: A constant state of prayer; an immense charity; and a complete surrender to the will of God.

The deceased Chief was a man of silent prayer. St. Joseph, his patron Saint, was his model.

Harry, the Chief's son, tells me: "My father and myself this last winter, used to get up every morning at four o'clock. He would start the fires, prepare breakfast for me and then kneel before an old chair to pray. At six I came back from the stable to the house and invariably I found him still kneeling before the old chair, plunged in deep meditation. His prayers lasted two hours every morning.

"During the summer months he was kept busy around the house and stables, feeding the stock. He was always working, but during his labor his mind was always turned towards God.

"During the winter it happened sometimes that my father had to go to the bush with me, to fetch some fire wood." Then I would drive the team and my father would follow from behind, always carrying the rosary in his hands. The white rabbits would jump all around the road; prairie chickens sitting on the top of the poplar trees would swing high up in the air, even a deer would here and there cross us on the road; nothing could distract my father. He seemed to live in a different world, always thinking of God and praising the Lord.

In the evening, when the angels from above would lighten the stars and the shadow of the night had already descended upon the earth, forests and waters, then my father gathered us around him, and in company with the whole family he said the beads and this not only in May, October or Lent, but practically during the whole year.

The Lord would listen to the prayers of my father.

"Some two years ago, Phillip, my youngest brother," says Harry, "a sickly boy of 18, suddenly collapsed. He had been ailing for many years. At first appearance, the boy seemed to be dead; he had not seen the priest to receive the last sacraments. This was certainly a terrible blow for my poor father. The whole family stood around my brother's death bed. My father alone was kneeling in fervent prayer before the Lord. Of a sudden, Phillip opened his eyes; he looked around and his first words were these: 'Brothers, the prayer of our father is all powerful on the heart of God.' I, the writer, was already standing near Phillip's death bed. I heard his confession, gave him the last rites and a few hours later the boy died.

A man so deeply interested in prayer could hardly remain estranged from the various religious practices of the Church.

Also, every Friday of the month saw our Chief and his wife humbly kneeling before the communion rail and receiving piously the great Sacrament. His fidelity in assisting at Mass on Sundays and feasts of obligation was exemplary.

Living on the other side of the river, he sometimes encountered with heavy winds and storms, making the crossing of the river very dangerous. Nothing could stop the Chief from coming to Mass. Often on Sundays I observed the Chief's canoe battling his way through the fury of the waves.

At Mass, his exterior and interior recollection was an example to all others present, one could not but admire the great faith of the Chief in the real presence of Jesus in the Blessed Sacrament.

Coming up from the river shore to the Church, very often on the road he met the priest carrying the Blessed Sacrament from the School to the Church; he then simply dropped on his knees anywhere he could and remained in this respectful position until Jesus had entered the temple.

All those who accompanied the Chief on these occasions had to follow his example and thus we saw sometimes large numbers of christians, kneeling in long files on the road, all adoring the Blessed Sacrament.

Having been a very pious man, a most devoted servant to his Church, our Chief was also a christian of boundless charity, of amiable disposition and a hater of dissensions.

He was most charitable. Day and night we met him on the road, going from house to house to help his people, settle their difficulties and smooth their differences. His house was open to everybody. Every visitor was cordially received and well treated.

The Chief did not only look after the material welfare of his subjects, their spiritual future kept him busy too. So when a new babe was born and the parents did not immediately bring the child to get it

christened, he would go and tell them about it. Somebody became sick on the reserve, the Chief would be the first one to come and tell the priest. Knowing also very well that a child would learn and understand his religion better at school than at home, he went from house to house to tell the people to send their children to school when they were of school age.

A man of peaceful disposition, our Chief wanted peace everywhere. He hated vain dissensions. He was always on good terms with the officers of the Indian Department, a great help to the Indian Agent whom he respected and loved as a father. All orders and wishes of the Indian Department were punctually executed by him, and this department had only words of praise for his conduct.

Pious, charitable and also completely submitted to the will of God were the great spiritual qualities of our Chief.

Not a word, not a murmur, not even a whisper of discontent passed his lips. Did the sun shine and was the weather nice, this was the will of God. Did it rain or snow, this again was according to the will of God.

The hard times we are passing through did not at all affect the good humor of the chief. He used to say: "The anger of God has been excited, he visits his people with an iron rod, let us change and become better. We know that we all will die one day, let us be prepared to meet our Judge."

(This narrative, from the late Fr. M. Kalmes, O.M.I., gives us a shining example of Christian virtue, from a man who had a great devotion to St. Joseph).

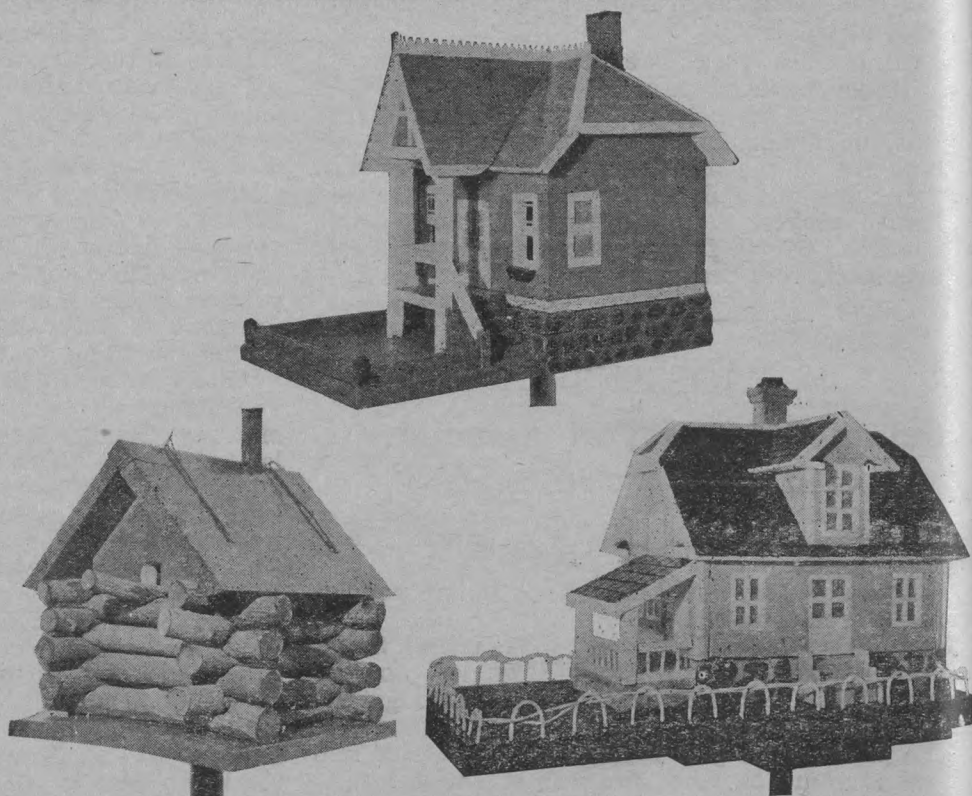
Suggestions for Helping the Birds.

The nest boxes here illustrated are very attractive, and will shelter wrens, chickadees and blue-birds.

These small houses should be well built, with no cracks and have a waterproof roof which projects over the entrance. They should also be painted an inconspicuous color. They should be cleaned once a year. House sparrows should not be allowed to take possession of nest-houses.

These houses are given here as suggestions or models. They were built at the Fort Qu'Appelle Sanatorium. The teacher of Arts and Crafts can easily suggest how they should be built, and many other designs can be worked out.

The following table shows the dimensions suitable for nest-houses for various birds:



	Floor Depth		Entrance Diam.		Height
			from floor opening		from ground
	ins.	ins.	ins.	ins.	feet
House Wren	4x4	6	1-6	7-8	6-10
Blue Bird	5x5	8	6	1 1-2	5-10
Tree Swallow	5x5	6	1-6	1 1-2	10-15
Chickadee	4x4	8.10	8	1 1-8	6-15